EXCISE

PT 3of3 SCS (572)

ROUTING AND TRANSMITTAL SLIP		ACTION
1 TO (Name, office symbol or location)	INITIALS	CIRCULATE
Mr. Stephen A. Dobrenchuk SCS Room 1813	DATE	COORDINATION
2 Larry Rivera Joyce Green 22 MAY 1978	INITIALS	FILE
	DATE	INFORMATION
3	INITIALS	NOTE AND RETURN
	DATE	PER CONVERSATION
4 ~~DEPARTMENT OF STATE~~ A/CDC/MR REVIEWED BY John Simms DATE 2-26-81 PORTIONS DENIED AS INDICATED	INITIALS	SEE ME
	DATE	SIGNATURE

REMARKS

Do NOT use this form as a RECORD of approvals, concurrences, disapprovals, clearances, and similar actions.

FROM (Name, office symbol or location)	DATE
Michele E. Truitt - PPT/L	MAY 19 1978
	PHONE

OPTIONAL FORM 41
AUGUST 1967
GSA FPMR (41CFR) 100-11.206

GPO 683-16-81618-1 419-015 5041-101

ROUTING SLIP	CLASSIFICATION:
	DATE 5/10/78

TO: Name or Title	Organ. Symbol	Room No.	Bldg.	Initials	Date
1. PT/I - Mr. Deaner		PT 3613 SCS			
2. PTL - Mrs. Truitt					
3. Suitable - for appropriate action					
4.					
5.					

	Approval		For Your Information		Note and Return
	As Requested		Initial for Clearance		Per Conversation
	Comment		Investigate		Prepare Reply
	File		Justify		See Me
	For Correction	X	Necessary Action		Signature

REMARKS OR ADDITIONAL ROUTING

The attached "Petition" to the Prime Minister of Guyana, and excerpt from Newsweek magazine, was deposited at the Agency by [redacted] with the request that it be forwarded to the Department. He stated it was a consular matter since the welfare of his daughter, presently in Guyana, is involved.

FROM: (Name and Org. Symbol)	ROOM NO. & BLDG.	PHONE NO.
E.L.Damron, PT/HH		
CLASSIFICATION		

50133-101 GPO : 1975 O - 578-067 OPTIONAL FORM 133 (FORMERLY JF-29) JANUARY 1975 STATE - AID - USIA

PT 343 SCS

PETITION ENTREATING PRIME MINISTER FORBES BURNHAM TO STOP REV. JAMES WARREN JONES FROM FURTHER VIOLATIONS OF THE HUMAN RIGHTS OF OUR RELATIVES IN GUYANA

TO: HONORABLE FORBES BURNHAM, PRIME MINISTER OF THE COOPERATIVE REPUBLIC OF GUYANA, SOUTH AMERICA

From: Parents and relatives of children and adults under the control of Rev. James Warren Jones at "Jonestown", Northwest District, Cooperative Republic of Guyana

Date: April 26, 1978

We, the undersigned, are the grief-stricken parents and relatives of the hereinafter-designated persons now living in your country. We respectfully entreat you to attend to the following facts:

1. In June 1977 Rev. James Warren Jones left the United States for Guyana as he was about to be (exposed / attacked in the press) for fraud, brutality to children, and taking properties from poor black people by false pretenses. Jim Jones has never returned to the United States to answer these charges.

2. Since June 1977 Jim Jones has induced more than 850 United States citizens to become permanent residents of Guyana at his jungle encampment, which he has named "Jonestown".

3. Jim Jones holds himself up as God to the residents of Jonestown, and systematically carries out the following acts on all residents, including our relatives:

a. Places guards around Jonestown and threatens the residents with death if they attempt to leave;

b. Confiscates their passports and money;

c. Employs physical intimidation and psychological coercion as part of mind-programming campaign aimed at destroying family ties, discrediting belief in God, and causing contempt for the United States of America, as well as for all other nation states, including Guyana;

d. Deprives them of their right to privacy, free speech, and freedom of association by:

(1) Prohibiting telephone calls;

(2) Prohibiting individual contacts with "outsiders", including Guyanese;

(3) Censoring all incoming and outgoing mail;

(4) Extorting silence from relatives in the U.S. by threats to stop all communication;

(5) Preventing our children from seeing us when we travel to Guyana.

4. The foregoing acts are documented in the "Accusation of Human Rights Violations by Rev. James Warren Jones Against Our Children and Relatives at the Peoples Temple Jungle Encampment in Guyana, South America", a copy of which is attached. These acts of Jim Jones are a clear violation of the Guyanese Constitution and of the Universal Declaration of Human Rights, as quoted in the Accusation. The physical intimidation is a violation of the penal codes of Guyana.

5. On April 11, 1978 we served the aforesaid Accusation on Peoples Temple officials in San Francisco. The Accusation

set forth a number of demands for relief, including a demand that Jones permit and encourage our relatives to return to the United States for a one-week home visit at our expense, return fare being guaranteed.

6. On April 17, 1978 Jim Jones responded with contempt to our demands by staging a press conference in the office of his attorney in San Francisco, wherein our relatives in Jonestown read scripts over a radio-phone network falsely denouncing us as child molesters, sexual deviates, dope addicts, and terrorists, as well as manifesting other symptoms of mind-programming. This astonishing response, which proved the point of our Accusation, was orchestrated by Jones notwithstanding letters having been sent by these same relatives to us telling how much they loved us. This response shows that Jim Jones has lost all capacity for self-criticism, and that whatever relief is to be obtained must be through the only person in the world with power over Jones, namely yourself as Prime Minister.

7. At the aforesaid press conference, Jones' spokeswoman (he refused to come to the radio-phone himself) tried to defend the use of guards around Jonestown by making a totally untrue statement that we had publicly threatened to bring in armed mercenaries to get back our relatives. Aside from the absurdity of this charge, it shows considerable disrespect for the ability of the law enforcement agencies of Guyana.

8. There is additional evidence that Jonestown has taken on the characteristics of a "concentration camp", namely the

March 14, 1978 letter written on Peoples Temple stationery to the United States Congress (Exhibit A of attached Accusation) wherein its author speaks of a "decision" to die. We respectfully submit that you as the leader of Guyana would do well to analyze the mentality of the author of that letter and anticipate its potential for causing extreme damage to Guyana's reputation in the international community.

NOW, THEREFORE, WE RESPECTFULLY ask that you, HONORABLE FORBES BURNHAM, in your capacity as PRIME MINISTER OF GUYANA, take the following action to protect the human and legal rights of our relatives in Guyana before it is too late:

1. Immediately order the Minister of Home Affairs and the Commissioner of Police to launch an ongoing investigation into Jones' violations of the Guyanese penal code and Constitution.

2. Immediately order "Bishop Jim Jones" (as he presents himself to you) to cease and desist from the unlawful acts itemized in the attached Accusation, with particular orders for him to:

a. Remove all guards stationed around Jonestown;

b. Return to our relatives their passports and money;

c. Permit them to mix with the local Guyanese as individuals;

d. Permit them to make telephone calls to us in private at our expense when in Georgetown, and to do so in Jonestown as soon as telephone connections are installed, which we understand is shortly;

e. Permit them to receive all mail individually addressed to them, and to read the same in private;

f. Permit them to mail letters they write in private without being opened by Jones or his staff

3. Immediately order Jones to permit and encourage our relatives to return to the United States for a one-week home visit at our expense, so as to test whether or not they are being held against their will, upon our guarantee of return fare should they choose to return.

4. Immediately order Jones to abide by the lawful orders of courts in the United States with respect to the custody of our relatives.

5. If Jim Jones refuses to abide by your orders, expel him from Guyana so that Jonestown can become a democratic society in accordance with the Guyana Constitution.

6. Notify our spokesman, Steven A. Katsaris, Trinity School, 915 West Church Street, Ukiah, California 95482 (telephone 707-462-8721) of your willingness to protect the human and legal rights of our relatives.

THANKING YOU IN ADVANCE AND RESPECTFULLY SUBMITTED,

Concerned Relatives
(Summarized Listing Attached)

Leann Harris

Sylvia Lewis

Adam Harris

Liz Harris

(Continued) and our 250 others

Temple Trouble

In the poor-black Fillmore district of San Francisco, the Rev. Jim Jones is revered as a good Samaritan with patrons in very high places. As pastor of the People's Temple, one of the largest interfaith churches in California, Jones not only claims God's power to heal the sick but also wields palpable clout among city and state political leaders. The governor, lieutenant governor, mayor, sheriff and district attorney have all visited the temple and, during the 1976 Presidential campaign, Jones himself shared a platform with Rosalynn Carter. Last December, the charismatic preacher who can muster black voters was named chairman of the San Francisco Housing Authority Commission by Mayor George Moscone. But now Jones stands accused by 30 former temple members of building his power through fear, fraud, physical beatings, the appropriation of parishioners' property and possible misuse of government funds.

Richard Barnes—New West

The accusations were published in two August issues of New West magazine, which called for an investigation of the temple's financial and disciplinary practices. Church representatives promptly denied the charges. But in a pair of surprise moves last week, Jones resigned from the Housing Authority and District Attorney Joseph Freitas announced that he would look into the accusations.

Colony: No one has yet filed a formal complaint against Jones, who temple officials said was unreachable at the church's 27,000-acre South American farm colony in Guyana. The city's most powerful politicians still seem solidly behind the controversial minister. Mayor Moscone has said he saw no evidence that Jones had broken any laws and, in a recent Sunday-morning sermon at the temple, black state Assemblyman Willie Brown labeled the attacks "a measure of [the church's] effectiveness."

Jones preaches a religious socialism that he himself, it appears, is the first to practice. His church, which claims 20,000 members statewide, sponsors a drug-rehabilitation program, a free restaurant and medical clinic and a legal-aid service. More radically, Jones encourages his flock to give up their private property and live in low-rent apartments leased by the church from the city. Jones and his wife live modestly above the temple, where they are raising a multiracial family of seven adopted children plus their own son. But his social activism also is expressed as politics, and on Election Day, the poor deliver for their leader. In two recent close races for mayor and district attorney, Jones's regimented followers were considered important to the winners.

According to some former church members, however, Jones's power is based as much on fear and fraud as on faith. His services are often held behind locked doors, and even then Jones is protected by bodyguards. The breakaway parishioners described ritual beatings and humiliating group encounters held at all-night sessions. A former secretary to Jones reported that the preacher faked healings by displaying chicken guts as tissue he had miraculously removed from cancer patients. Others said they had been persuaded into deeding over their homes to the church and had been talked into giving the temple government funds they received for running foster-care homes.

When New West first considered investigating the People's Temple, the editors were barraged with pleas from politicians and businessmen to kill the story. When the editors persisted, some were harassed at home by anonymous callers. Meanwhile, other local newsmen reported similar coercion and only when word of the pressure campaign appeared in a local newspaper column did ex-members of the temple volunteer to tell of their experiences.

In separate interviews with NEWSWEEK, former followers of Jones corroborated the New West report. Micki Touchette, 26, told how she and eleven other students slept in a crowded garage and were given a weekly dole of $2 each as members of a temple commune. Touchette, who is white, said that Jones, who is part American Indian, told them "how ugly and horrible it was to be white," and "not to have sex because we were all latent homosexuals."

KKK: Laura Cornelius, 52, a black woman, said that Jones promised his followers a haven in Guyana when, as he predicted, Fascists took over the U.S. "He said they had a plan to exterminate blacks like they did the Jews," Cornelius recalled. She also described a ritual by temple members that dramatized a Ku Klux Klan lynching. "That's why people turned over all they had," she said. "He told us the whites would take it."

Others reported threats against their lives if they dared talk to police and said that they had been made to sign false confessions to crimes such as conspiracy against the government. "Jim always said he had an in with the police," said Deanna Myrtle, 38, "so we thought going to the police would be suicide."

Church officials have issued statements countercharging that some of the dissenters were terrorists and child molesters. Throughout the controversy, Jones has remained at the Guyana farm, which the church says it funds with $150,000 annually. And some suspect that the Rev. Mr. Jones may be the first to take up permanent asylum in the Guyana haven.

—KENNETH L. WOODWARD with MARK WHITAKER and STEPHEN GAYLE in San Francisco

Jones (inset), Klan drama: 'That's why people turned over all they had'